

A N
Impartial REVIEW 10
OF A
Miscellaneous TREATISE

(*Lately publish'd*) Entitled,

A Friendly Admonition to Gentlemen
in the Communion of the PEACE;

WHEREIN

What is *Amis* is rectify'd, and what is *Right*
is further *Enforc'd*.

In Answer to a Letter sent to the Author from
a REVEREND DIVINE on Occasion of it.

*I could by no Means be willing to appear to the
World under the Character SOME have pleas'd
to give me upon this Occasion.*

Defence of the Enquiry, p. 34. l. 17.

Be to my Faults a little blind,
Be to my Virtues ever kind,
And let my Ways be unconfin'd. PRIOR.

Lectorem delectando, pariterq; monendo. HOR.

Non QVIS, sed QUID.

L O N D O N :

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REVEREND SIR,

Feb. 3, 1728-9.

HE Opinion I have of your Sincerity has induc'd me to give you an *Answer* to your Letter. And because there may be *Some*, who are as sincerely my *Friends* as *yourself*, and *many*, who, through one Sort of *Weakness* or other, may be disposed to make the same *rash* Construction of my *Book*, as you have done, I have taken this publick Method of *answering* you, and doing my self *Justice*. As I think you are greatly *mistaken* in your *Censure*, I shall conceal your *Name*, for *your* Honour, and as it was sent me in a *private* Letter, for my *own*. And as I never *have*, so I never *will* let any one know who is my kind Correspondent, whatever Satisfaction it might otherwise be to me to have it known, I had so good, and, so truly worthy a Man, so much my *Friend*. I shall not enter into the *Motives* for your *Opinion*, whether it proceeded

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ceeded from any *Partiality*, or *Tenderness*, to any, or all the *Persons* concern'd, in my *Censure*, or no; but consider it, as I truly hope, it was intended, as sent me out of *sincere Kindness* to my self. And as while you continue in the *Sentiments* of my *Performance*, you at present have, I must satter in your good Opinion; while the *Affection* you bear me, must make you be glad to have no Reason for it, and while the sincere *Desire* I have to preserve your good Opinion must make me willing to set you right in the Matter, I hope my *Answer* fraught with all these *Inducements* to send it, will meet with a favourable *Reception* at your Hands. I thought I could do no less than make you a *Present* of my *Works*, in return for the *Favour* you had done me of the like Kind. The *Dye* was cast before your *Letter* reach'd me; nor had I receiv'd it earlier should I have chang'd my *Resolution*. For which you shall have my *Reasons* at large, as soon as I have copied your *Letter*.

— Jan. 31, 1728-9.

SIR,

I Have heard read a good Part of both the Pamphlets you sent me last Night, and think the good Parts so small, the useless Parts so large, the Mixture so strange, the Resentments you express so unchristian, and the Part about old Maids so extravagantly bad, that if you publish them, you will perhaps utterly disoblige your Patron, and nay, it may be, ruin your self

self. If it be not therefore utterly too late, I beg of you, to suppress them as being

Your real Friend

* * * * *

You have *here*, Sir, taken upon you to pass a very heavy *Charge* on *both* my late *Writings*; *one* of which, being out of the *Question*, I shall say *nothing* to. Only, as far as your *Censure* extends to it, it is the *first* Time I have heard it *disapproved*, tho' Men of unquestionable *Wisdom* and *Goodness*, and that wish me very well, have read it, I don't in the least doubt but the *publishing* it will have some *good Effect*, among the *thoughtless*, and *inconsiderate* Part of Mankind, into whose Hands it may fall, by the *Example* I have therein given them, of an *early Inquiry* into the *Nature*, and *End* of LIFE. It was for the *Benefit* of *These* I publish'd it, and if it *miscarries* of its *End*, it will be only of *that* for which it was *made publick*; for it was *writ* for my *own*.

AND now, Sir, as to my *latter Performance*, had I receiv'd your *Letter* in Time, how *little Reason* had I had, to have put a *Stop* to my *Proceeding*, when such an *avowedly* ill-grounded, and so *rash* a *Censure* had been passed upon it? A *Censure* on the *whole*, with an express *Acknowledgment* you had not *heard* read the *whole*. This I can freely excuse in you, knowing the *best Warmth* of your Temper, tho' I should never have *excus'd* it in *my self*, notwithstanding I may

not, perhaps, be *constitutionally* less warm, nor *habitually*, for my Age, less honest, than you are. I shall now give you my *Observations* on every *Article* of your *Letter*, and if I give a full, and a *decisive Answer* to every particular you lay to my *Charge*, I hope, from the *good will* which I am *assured* you bear me, you will be *pleas'd* to find your self *mistaken*.

Your *first Charge* is, " That the *good Parts* are *small* ". I am surpriz'd how you could say *This*, without reading the *Whole*. Since without it, it was impossible for you to come at the *Knowledge* of the *Proportion* between what you *approved*, and what you *might* not. Your *second Charge* is expos'd to the *same* Objection for the *same Reason*: Tho' not, I confess, so fully, because the *useless Part* of any Performance may be *large*, when the *major part* is not so. In *this* Sense, Sir, I could willingly allow the *justness* of your *Censure*, for I pretend not to do *that*, which no Man, no, my Friend, not you your self, ever did before me. Then " The *Mixture* is so *strange* ". Let me ask you here, Sir, did you never see, without *Surprize*, half a Dozen different *Dishes* of *Meat* set together, on the *same Table*? or did you never put on your *Cloaths*, or read your *Taylor's Bill* without *Astonishment*, at the *Silk*, *Twist*, *Buckram*, *Stay-tape*, *Wood*, and *Cloth* that compos'd them? The *Mixture*, Sir, in my *Book*, how *strange* soever it appears to you, is no *stranger* an *Object* than either of *These*. As both *these*, notwithstanding the *Diversity* there

there is in the several *Parts*, conspire in the same *End*, the one to nourish, and the other to keep the Body warm, and decent, so every *Part* of the *Mixture* of my Book, tends to make those that are not so of my Readers, good *Men*, good *Englishmen*, and good *Christians*. Nay, I had in View, the doing good to the *Ladies*, (and to all Ladies that stand in need of the Good which my honest *Advice* carries in it,) to my *Knight*, and to his aged *Brother* likewise. This was a *Charity* which as a *Man*, and as a *Christian*, I thought I ow'd them. Indeed I must own, like an honest and able *Artist*, I was obliged, in order to do them any good, to cut away a pretty deal of proud *Flesh*, to come at the Bottom of their respective *Ailments*; but I hope they will not think themselves the less obliged to me for it, when it was so necessary for their respective *Cures*. Shew me one *Passage*, nay, even that noted one on Old *Maids*, that does not conspire to this *End*; or that may not be construed so, (and if it may, it would be pretty difficult to say, WHY it should NOT,) and I will acknowledge you in the *Right*, and my self mistaken? Nay, I will be bound to do that, which I can assure you, (as my Mind is, at present, and as it has stood a good while) I should not count a slight *Sacrifice*. Give up my *Pen*, from ever troubling the *Publick* with any of my *Sentiments*, on any Account, any more. But further, had you done what you ought to have done, before you censur'd the *Strangeness* of the *Mixture*, to have heard read the whole; had you attended, you would have found

found the *Justness* of the several *Transitions* from one *Subject* to another *throughout*.— But “ my *Resentments* are *unchristian*.” How *uncharitably* precipitate are you in your Judgment, to think *so*, while you are *ignorant* of the *Spirit* in which I wrote, and while there is no *Sentence*, no not the *severest*, that, *necessarily*, implies this *Censure*? There is an *End* at once of all *Reproof*, if it cannot be given without the *Supposal* of an *unchristian* Spirit in the *Giver* of it.— But “ the Part “ about *Old Maids* is so extravagantly bad.” This, I do own, has some *Truth* in it, as I believe *yourself*, and *some others* have taken it, but which, I don’t doubt before I end this *Letter* to shew you, as difficult a Thing as you may think it, has been doing all your *Judgments*, and *Me* great *Injustice*. I do own however, that a *Word* I had so much Sense as not to think *advisable* to write *at length*, had been better not writ *at all*, or at least not *paraphras’d* upon, since it has appeared so *indecent*, (and I own *is* so in the *Sense* it is taken) and so *ill* an *Use* has been by some made of it. An *Use*, by the way, that I had not the least *Idea* of, and never *once* came into my *Thoughts*, however *naturally* it should seem to have presented itself to your’s, and to those of some *others* of my *Readers*.

THE *remaining* Part of your *Letter*, being *Conclusions* only which you draw from your *Premises*, I have nothing to do with them, but as your *Premises* are *true*; which if I prove to be *ill-grounded*, your *Inferences* will fall off themselves.

If you had *heard* read my Book out (as, I beg Leave, once more, to tell you, you *ought* to have done, in *Justice* to yourself, and to me, before you had *censured* it, for many Things *appear* very different, as they are seen *entire*, or *separate*) if, I say, you had heard read my Book throughout, and had *attended*, you would have found, there were *two* Reasons that induced me to *trouble* the *World* on this *Occasion*, *a prior*, and a *posterior* one. The *former* of these was a *Reason* of *Necessity*, to which, while it *subsisted*, no *Answer* or *Objection* can be made, by any one that informs himself of the *State* of the *Case*, " Why it should not have taken place. " Or when he has acquainted himself with it, has any *Sense* of the *Circumstance* I was in, on Account of it. " An *innocent* Person flies " to me for Protection, under an unjust *Accusation*, wherein her *Reputation* and *Life* " itself were at Stake. I *inquire*, with great " Humanity, into it, and find Reason to " suppose her *unjustly* accused, and am, for " so doing, *suspected* myself by a *Magistrate*, " of being an *Accomplice* with her; she is " still in Prison, and not *certainly* known to " be *innocent*, and, a *Warrant* issued to take " me up, by that very *Man* (if he deserves " to be called so) *whom* I desired might re- " consider the *Matter*, which must *neces-* " *sarily*, and *unavoidably*, have been attend- " ed (for there was directly the same *Evi-* " *dence* against me as against her, that is, " the *constraining* Pleasure of her *Mistress*) " with a *Suspicion*, or, at least, a *Rumour* " which

(st which alone, let me tell you, would have
 “ been no light Matter) of my being acti-
 “ ally concern’d with her” — Let any Man
 alive read this *State* of the *Case*, in short, or
 as I have writ it, at large, in the *first* 27 Pages
 of my Book, and see if any *prudent* Me-
 thod could be thought on to *screen* my self
 from the *terrible Consequences* which through
 the *Wickedness* and *Weakness* of those that
 were concern’d, were impending on me, than
 to set about the doing *what* I did, I mean,
 the making the most *publick Appeal* pos-
 sible against the *Injustice* that was done me.
 To *Whom* could I have gone and *complained*
 of the *Hardship*, who could have been *assured*
 of my *Innocence*? Especially considering
 what had so *lately* broken out on the *Chara-*
cter of one, thought as *virtuous* and as *honest* as
my self. I am sorry to have Occasion to
 mention *This* now, for I would not willingly
 revive the Calamity of any Man; but the
Necessity of the *Case* must be my *Apology*:
 For surely it must be allowed by every one,
 that it ought to have had, *then*, great *Weight*
 with me. There must be no *common Sense* in
 the World, if it can be thought, as the *Case*
 was then, that I had any *other Method* to
 pursue to do my self *justice*, and to *prevent*
 the ill Consequence of the *irregular Pro-*
ceedings against me from breaking over
 my Head, than that which I have mention-
 ed. And to WHOM could I so *properly*
 have address’d my self, on that Occasion, as
 to the *noble Person*, I had Recourse to, when
 to all other Considerations, it shall be added,
 That

* That I was expressly told, *That his Lordship would be made acquainted with it that Afternoon.* The committed Party was still in Prison, and, as I could not *divine*, might really prove *guilty*. I had as carefully, and as prudently as I could, enquir'd what ground there was for the *Suspicion* against her, in order to proceed with the greatest *Caution* and *Advisedness* in the Affair. And what could I do more? And then the Thing turn'd short upon my self. Let any one see the *Reflections* I have made on my *Conduct*, P. 28, &c. and let me be condemn'd if I acted *irregularly* or even *imprudently*, however *manfully*, in the Matter. Or if I had not the *biggest* Injustice done me, or stood not in the most imminent Danger of Suffering a much *greater*.

Through God's good Providence to Me and to her, she was *discharg'd* the next Day, after three Days *Confinement*. And those very Persons were forced most *dishonourably* for themselves, but most *honourably* for her, to release her, that had sent her to Prison.

HERE the Matter had in all probability slept as to *my self* at least, as to the *Injury* done me, had there been no *LIBIDO & IRACUNDIA*, no *KNIGHTLY lawless* lording over a fellow Subject to take Place afterwards. " I am then *TAKEN UP* in " the most *scandalous* manner, mention'd P. " 24. when the rest of the Proceedings before the *Co-worships* were had against me " Let any Man in the World consider what

Reason there was for doing *THIS*, or what *Patience* and *Moderation* were sufficient to bear this *extravagant* Mis-use of *Authority*, (after what I had already suffer'd) in the *outrageous* Manner in which it was *exercised*. I am ashamed there is not *Virtue* enough in the World to hiss at *that Man*, wherever he appears, that with so much *Insolence* abused in *my Particular*, the Power he was intrusted with, towards *every Fellow Subject*: I think such a *licentious* Proceeding can receive neither *Alleviation* nor *Aggravation* from the *Quality* of the Person so injured; and therefore I *assume* nothing to *myself* on that Head. Could I have deserv'd the *Privilege* of living in a *free Country*, if I had *sat down* contentedly under this Usage, and made *no Complaint* of the *Barbarity* of the Proceedings? Could I have ever deserved afterwards the Name of a *Man*, or a *Gentleman*, had I done it? I love as little as another to make a *Noise*, or be talk'd of, but if *Offences* do come, let *them* take the *Consequences* of them for me, by whom they *do* happen: I assure the World, as *warm* a Man as I am, no Charge shall *ever* be laid, on any Occasion, to *my Account*, whatever *Character* I may bear, on that Reasoning. Remove Offences, of any Sort, I *will*, if I can, at any time, but *occasion* them I *never* will. Let any Man shew me what *Reason* I had to *acquiesce* under such an *Affront*, or what Satisfaction I could have made me any *other* way, for this *voluntary*, exasperating, additional *ill Usage*? An *Injury* much greater than that of many *Wrongs*, for which the *Law* gives an *Action*. What was there left

left me to do, but to *expose*, and make *public Examples* of *Those*, who had *caus'd me* this *villainous Ignominy*? And whose *Libido* and *Iracundia*, unreprimanded, might cause it to fall, at any *other Time*, on any *other Fellow-Subject*. And did I not in *doing it*, consult likewise the *Honour* of every *worthy wife* and *honest Man* in the *Commission*, who has in *Detestation* such *tyrannical Proceedings*? Let any *one* that reads this, lay his *Hand* on his *Heart*, and ask himself, whether *he* would have *acquiesced*, without making some *Representation* or other against such an *extravagant Abuse of Power*, had he *suffer'd it himself*, and that in so *scandalous a Manner*; if he was *able*: or without having some *Justice* or other, done the *Authors* of it? I never read of a more *arbitrary*, or a more *dangerous Exercise of Power* in the *Star-Chamber*, than was acted *throughout* this whole *Affair*. If I had *said and done* all that I have *faithfully related* of my self in the *Narration*, without having had any *Manner of Provocation*, (as the *impudently suspecting me of a capital Crime*, to my *Face*, of *One Justice*, or the *officious sending his Warrant twice to take me up of the Other*, and that after I had been *twice*, that very *Day*, to look after him) could they have been *excus'd* for calling me to an *Account* for it, in so *flagrantly villainous a Manner*, for representing to a *Brother Justice*, " he had *done a wrong Thing*," when he had *actually done it*? — Surely, No. Much less can they be so, after the *outrageous Provocation* given. If Men that read this were not

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wholly

wholly destitute of all Consideration, how Injuries done to *another* affect *themselves* in a *free* State, no Man would read *this*, and not think *himself* insulted, and affronted, in the Affront, and Injury, done to *Me*, and would not *resent* it accordingly. And I should have the Thanks of every one for expressing a *Resentment* of it, that so much became me to shew, as a *Man*, an *Englishman*, a *Gentleman*, and I am sorry I cannot say for the *Advantage* of the *Character* (not having then been in the *infant* State of it, which I have the Honour of being in, at present,) of a *Clergyman*. And especially, in as much as by doing it, I do the *best* that can be done by *me*, in order to prevent the *like* being acted over, towards *him*, or *his*, that reads *this*. And it is for *them* in whose Power it is, if they think fit, and that for their *own* Sakes, and not for *mine*, to do the rest. What *End* of *Government* or *Magistracy* was there *answered*, by sending a *Constable* and *two Men* after me, or indeed troubling their Heads with me any more, after the *Party's* Discharge? --- But "What *Injury* was done me, when I was *discharged*?" What *Injury* is there done any Man by a *false* Imprisonment, after he is honourably released, yet the *Law* gives him an *Action* for the *Injury*? Was not mine an *Imprisonment*? Was I not in *Prison*, as I was led up the Street in Sight of all the World, in Custody of *three Men*? Was I not in *Prison* in the *Vestry*, and was not the worthy *Knight* my *Goaler*? Should such a Proceeding not be animadverted on? Or can it be animadverted on without the utmost
Contempt

Contempt for the *Author* of it? Can it be animadverted on without *Severity*, especially when there was such *COPIOUS* Matter to work on, and which the *Benefit* of the *Subject* absolutely requir'd to have remark'd? Power in an *unwise* vain Man's Hand, is like a *Knife*, or a *Candle* in a *Child's*, and one cannot too soon give the *Alarum*, and bid the *NEIGHBOURS* beware. Shall great and wise *Ministers of State* be [and let me add, Sir, with too little *Detestation*] libell'd every Day of their Lives, for doing *that* which may be, for ought they know who libel them, (and which ought to be supposed so, 'till the contrary be manifestly known) the very best Measures that could be taken, and not such actual licentious Use of the Power of a little insignificant *Justice of Peace* be taken notice of? Is the *Liberty* of the *Subject* so intirely in the Hands of any one Set of *Magistrates* or *Ministers*, by our Constitution, as it is in theirs that are in the *Commission* of Peace? And can there be too great Care taken how this *Authority* is exercised? Can they not distress and harass an inferior *Fellow-Subject* at Pleasure? And ought they to be allowed impunely, when neither *Reason* of State, nor the *Safety* of the *Community* requires it? Is there *Reason* of S T A T E for the *Knight's* being in the *Chair*, or is the *Safety* of the *Community* wrapt up in his being a *Justice*? " If so, I hope we shall soon see him for his extraordinary Merits-Sake made a " JUDGE ". But to return: Shall we not be *Priest-ridden*, and shall we be *Justice-ridden*?
For

For my Part I think *Ecclesiastick-Slavery* every
 Whit as good as *Civil-Slavery*, now I am in Or-
 ders, as I thought it as *bad* before I was in
 them. In short, they are both *monstrous* and
abominable, and contrary to the Rights of Men
 and of *Christians*, and never to be *submitted*
 to. And he that *remonstrates* against any En-
 croachment of these *natural* Rights of ei-
 ther sort, on any *just* Occasion, is a *Friend*
 to his *Country* and to *human Nature*; and
 I desire no *higher Character*. I have been
 a *Friend* to the *Publick*, if ever Man was,
 in giving an Account of these *Proceedings*,
 and I question not I shall be held such by
 all THOSE who have not *By-Reasons* to pre-
 vent their *speaking* their Minds; for it is
 impossible any Man can *think* otherwise.
 And if I did do it, should not every *Accom-
 plice* bear his or her own *Burthen*, according
 as they have acted unjustly in the Matter?
 To have writ a dead lifeless *Representation*
 of so *flagrant* an *Injustice*, would have been
 but one Step above concurring with them.
 Let Them write in a dead, heavy, flegma-
 tick Manner, whose Subject *requires* it, or
 who cannot write *otherwise*.

But, Sir, not to *conceal* it from you, I
 have receiv'd another Letter on the Subject
 of my Book, from another very worthy Cor-
 respondent, who tells me of *personal* and
enormous Abuses in it, not to be approved in
 a *Layman*, much less in a *Clergyman*; and so
 far *conspiring* with what you have been
 pleased to intimate to me of the *Unchristia-
 nity* of my *Resentments*, and of the *extrava-
 gant Manner* of treating the *Old Maids*, &c.
 I beg your Leave to take his Remarks in

as I go along, where they coincide with yours; and I beg *his* Leave to be content I should do it. I have too great a Regard for *his* good Opinion, as well as for *yours*, to lose either, if I can *preserve* it. And now, Sir, I shall be glad to know, where these *personal* and *enormous Abuses* are to be met with, and on *whom* they *fall*? Is it on the *Knight*, the *Ladies*, the *Servants* *Mistresses*, or, on the *old Gentleman*?

Sir, not to enter into too large a Field in discussing what *may*, and what *may not* be said of the *personal Characters* of Men which their Actions *warrant*, I shall only observe to you, that, That which *may*, for ought I know, be *justly* deem'd *personal Abuse* out of an *Accusation*, is not so in *one*. I look on the Publick in a *free State* to be a *Court of Judicature*, to which *any one* has a *Liberty of appealing* in any *Case*, he shall think fit; if he does it *fairly*, as I have done, by setting his *Name* to it, and is ready to abide by the *Consequence* of it. It is impossible by *express Law*, to provide for every *Inconvenience* that may arise to any one in a *Community*. And it is my Opinion, that the *publick Shame* for having done an *ill Action*, is no *small Punishment*, nor the *publick Applause* of having done a *Good one* a slight *Reward*. Whatever, Sir, may be *yours*, or any other Persons *Opinion* of this Matter, let it suffice, *this is mine*. And it is a *Method* I will ever make use of to *have Justice done* me on any *Injury receiv'd*, where no ready *Redress* is to be had, as in the *Case* before Us, any other way, and where the
Publick

Publick is at all concern'd in the Injury. There is an *End of Society*, at once, if *no distributive Justice* is to be had in any Case, and an *Inconvenience* not to be borne, if not to be had on every Occasion. And if I *accuse* any Man any where, by the *Laws* of all *Justice* I am allow'd to lay every Thing to the *Charge* of that Man's *Character*, that has a Tendency to *support* my *Accusation*. *National Laws* do not concern themselves *quo animo* this is done, but certainly the *Law of Christianity* requires it to be done, *not* out of *Malice*, but *merely* for the *Sake of Justice*. With what *Spirit*, whether of *Malice* or of *Justice*, I have acted in this Case, is *known*, *primarily*, only to *him* that knows the *Heart*, and to my own *Conscience*. But *You* and all my *Readers* might have known, had you read what I say in two *Places* concerning it. * If I have *actually* writ and acted against every Person concern'd in the *Censures* of my Book, *free* from *Malice*, and in a way of *Justice*, as God knows I have) My *reflections* on their *Characters*, are neither *personal* nor *enormous*, nor any Sort of *Abuse*, in your *Brother-Correspondents* Words, nor has my *Resentment* been *unchristian*, or the *Manner* I have treated the *old Maids* *extravagantly* bad, in your own. The *Subjects*, Sir, are infinitely too *low* for *Malice*. It is impossible to bear *Malice* where there is so great a *Call* for *Contempt*. Had I done what to the *Shame*

of our Country and Constitution is done daily to other-guests Persons than those I have had to deal with, both in Point of Merit and Rank, Had I, I say, what I might have done, *printed my Case* without my own Name, or without *his*, which I have inserted at length, and *blackned* him what I could, (for it had been no *difficult* Matter so to have *described* him, as to have made him known from all other Men,) I should have thought my self *infamous* in doing it, as I do think all those are, who, be they who they will, *do daily* do the like. But I must beg your and all my Readers Pardon, if, as I have done, I think I have not done amiss. I have charg'd *Pride* and *Vanity* on my *Knight*, as a *Man*, an unworthy ungentleman-like *Behaviour*, as a *Justice*, and *St-p-d-ty* on him as an *Author*. And wherein in doing it have I *offended*? Is there any Mortal who reads my *Book*, and sees not I have done it with *Reason*? If I *mistook* the *Rays* that shine from his *Angelick FORM*, for the *Glistering* of his *Buttons*, and *Button-holes*, it was but a *Deceptio visus*, which I hope may meet with an easy *Excuse* in me who am known to be so extremely *Short-sighted*. I am readier to *ask Pardon* than I am to *offend*, and if what, I hear, he says be *true*, " That he had a *plain Suit* " on that *Day*, " I must certainly have been mistaken. And, if they *shone* from any *Place*, they must undoubtedly have shone from his *FORM*. Was it a *personal* and enormous *Abuse* towards him, to *vindicate* the Age I live in, from his scandalous *Imputation* of an *Atheistical Opinion*, which was

ever to be found in the *Writings* of it? I should be glad to be inform'd by what *Right* a *Magistrate* shall dare at the Head of a *Court of Judicature* to make the Age more wicked than it really is. I think every Man that lives in it suffers by this; more especially the GOVERNMENT. If it was an *Opinion* he has met with in any of the *impious* Books that have been at any Time published, let him name his *Author*. If it be not to be found any where, why should not he be thought the *Author* of it, and treated accordingly? Had the "pretending to an Inquiry after sensible Ideas of the spiritual and supernatural Truths of Eternal Life" been a *Doctrine* which we might have known the full Meaning of, the Crime had not been so great, but to set abroad a Tenet, as highly *impious*, of which no body knows the Meaning, leaves the Minds of the *Vulgar* at large to think it a Matter of the most terrible Consequence, and a Mark of the greatest *Impiety* possible. And how could I have done a greater Service to the *Publick* than to put a Stop at once, to all loose Conjecture concerning it, by saying "That neither himself nor any one that heard him knew what he meant"? This I ventur'd to say, for the *publick Good*, at the Hazard of shewing my own Ignorance: For I don't pretend, that whatever I can't my self understand, is not to be understood by any body else; and for ought I know this may be so, by all those who have censured me, for doing him, and my self Justice. But though I expressed my self universal, I hope I shall have the Justice done me to be under-

understood *generally* only, since the *Mouth* of a Court of Justice is supposed to speak the *Sentiments* of every *One* present, and there may have been those, on one *side* or other of him, for ought I know, who knew, or I am sure by letting him *speak* for them, ought to be supposed to have known, *What he meant*. In short, if I have any where, or in any Thing, made an unwarrantable *Retaliation* on him, let him take his *Redress*, *when*, and *where* he can. I have said it in my Book, and I say it again, * “ I am ready to stand the Consequence “ of it. And desire no more Favour than “ the Law allows”. He knows as well *where* to find me by a *Writ*, as he did by a *Warrant*, or as when he sent me a Copy of his LORE. I am ready to answer for what I have done, as I hope I shall ever be for what I shall hereafter ever do in any Condition, or in any Character; in *Earth*, and in *Heaven*. This *last*, Sir, I could not say, were my *Resentment* *unchristian*, nor the *first* were there any *personal* or *enormous Abuse*. Let me intreat you, my good Friend, once more to consider, (for I suffer *extremely* in thinking I suffer *at all* in your good Opinion) Does all *Resentment* of *Injury* imply *Malice*? or must it be thought *unchristian*? Do *Divines* interpret that Text of Turning the one Cheek to him that has stricken the other, in this Manner? If it must be *unchristian* to animadvert a little *tartly* on a Conduct so *irregular*, There must be an End of all *Correction* whatsoever. A Fellow that knocks

me down in the Steet, must not be *prosecuted*, and *bang'd*. Nay, a *Child*, at this *rate*, must not be *whipt* at School. For in short, I should be glad to know, how I have *lash'd* the *Mirrou* of *Knighthood*, but by helping him to a *sensible Idea* of a *Metaphorical Rod*. And this, Sir, for the *same End* too that a *Boy* is *whipt* at School, that he may *do*, as he has done, *no more*. And that I may be the *last Person* that may suffer by a *licentious Use* of *Power* in his *Hands*. My *Heart* is no more able to bear *Malice* than the *boliest* Man's alive. I have too natural a *Disposition* to *pity* and *contempt*, to bear *Malice*, and too much *Tenderness* of *Nature* to have it take *Root* in my *Mind*. * Turn, Sir to that *Passage* in my *Book* where I begin to lay open the *Irregularities* of his *aged Brother*. Can any *Thing* be said more *tender* or more *human*? Or let my *CHARACTERS* speak for me in this *Respect*, where I describe twenty or thirty *People*, and say not one *ill natur'd Thing* of any of them. And which were writ, and *publisb'd* by me, in order to set an *Example* of *Love* and *Charity* to the *World*, instead of that cruel *Spirit* of *Envy*, *Malice*, and *Back-biting* that is so fashionable. This is an *End* I ever had at *Heart*, and which I ever will have. For Heaven's sake, Sir, take *Care* how you at any *Time* run into such *rash* *Censures* of any one's *Conduct*, tho' it be done, as I am satisfied it was, on my *Occasion*, out of pure *Kindness*.

* Pag. 39.

— But as to the Maids *Mistresses*, I hear “ you say, “ How do you bring your self off there, and above all, as to what you *went out of your Way* to say, against *old Maids* in general ”?

Well then, Sir, let the *Knight* be put out of the *Question*, and, if it shall so please the *higher Powers*, for ever laid aside. Or, with all my Heart, let him remain a *dead Monument* of my *Mercy*, as I shall a *living* one of his *Justice*.

And now, Sir, in the *first Place*, of the *Ladies*, the *Servant's Mistress*, What have I said of *Them*, that can be call'd “ extravagantly bad ” or indeed “ bad at all ”? What I have ascrib'd to *these*, you may see in the *Page* referr'd to, * and I expressly did it, (on my own *Knowledge* of their *Characters*,) in the *Danger* I was in, when I drew up the *Case*, as a *presumptive Colour* of my own, and of the *Servant's Innocence*; and as a *prudential Reason* for my being so *jealous* as I was from the beginning, of a great *Piece of Injustice* being committed by them. I did not allow my self to say *this*, at *random*, but on *particular* and *previous Information*, of which I am able at any Time to give abundant *Proof*, independent of what arises from their *Actions* (tho' these I think stand in no need of any thing being added to them) in the *Case* in *Question*. † As to the *ill natur'd*, and if you please to call it the *extravagant Supposition* I make in *another Place*, of *one of*

* Pag. 7. † Pag. 40, 41.

them, I answer, that that is so far from a *personal* and *enormous Abuse*, that I am not to this Day *probably* sure that it was *not* the Case. (besides I inserted it only by way of *Argument* sake.) But, Sir, notwithstanding from many Reasons I have a high *Presumption* to believe it *true*, I am not so far divested of all Humanity as to *swear* it, tho' I have better Colour for its being *true* than either of them had against the *poor* Servant. Did you *hear* read what these *good* Women said of me when the *poor* Servant was before the *Justice*, "That as *she* was the *Stealer* I was the *Receiver* of the *Bank Note*"? † Do you know that I have *Evidence* to prove they said, * "That if I stood by the *Maid*, they "had *Money* and would make me to fly"? Do you know that when she was in the *cold* Prison, they refused even to let her have her *Stays*, tho' *Decency* and the *Cold* so much requir'd it? If you *did*, where is the *Sense* of *blaming* me for my *Severity* against them? A *Severity* that is not so much in my *Words* as in their *Actions* and *Characters*: And not to have used it on such an Occasion, would have been *Cruelty* to human Nature it self. Or are you of *Opinion*, that *Women* have *no* Souls, and consequently are not *accountable* for what they do? This, Sir, how much soever it would serve your *Hypothesis* of not *resenting* Injuries from them, I cannot come into; for, I must own, I should be very *sorry* so much *excellent*

† Pag. 43

* Pag. 31.

Virtue, as, notwithstanding the too too many defective Characters of all Conditions, among them, there is, I thank God, to my Knowledge, to be found in the Sex, should go without its Reward. And thus much as to the personal and enormous Abuse, or extravagantly bad Treatment of the two particular old Maids I have had Respect to in my Book. I shall consider what I have said so extravagantly bad of the rest of that Generation, and wherein I have enormously abused them, after I have subjoin'd a Word on my Manner of treating the old Gentleman, the only remaining particular Person I had to deal with in my Discourse.

Him I have charg'd expressly in acting both in Manner and Matter, weakly, illegally, and unwarrantably: And I have added, (and what I have learn'd since proves to have been said with some Judgment,) "it was not the first Time, I was afraid, he had done so": For he forfeited his Commission under the great Earl Cowper, for the like Irregularity. I have stated his Deeds, and fully prov'd them, in my humble Apprehension, and in the Apprehension of all that I know, that have read them, to have been so. Yet with what Tendernefs I enter'd upon this Article relating to him, may be seen by any one, who will turn to the Page †, where I begin to examine into the Irregularity of his Proceedings. I forbore, out of pure Respect to his Age, not to mention his Name at length;

† Pag. 32.

not because I had any thing to *fear* from doing it. I am ready to tell it to *himself*, or to any Man that shall ask it of me. I have *treated* him likewise the more *tenderly* from a Sense of the *Greatness* of the *Temptation* he was in to do as he did. *Old Maids* to *old Men*, may, for ought I know, be as *tempting*, as *young ones* to *young Men*; and a Man must be an utter *Stranger* to human Nature, and indeed to *himself*, not to have, in this Respect, a *Fellow-feeling* of his *Infirmity*, and a natural *Compassion* in one's Mind for him, on its Account. But whatever *natural Readiness* there is in all Men to obey, as so many *Commands*, the *Desires* of their *fair Sisters*, God forbid, that they should *always* be *implicitly* obey'd, without enquiring at all into the *Nature* of them, or that their *Pleasures* should be so readily follow'd, in such *extravagantly* bad Cases, as was this, which I have *charg'd* and *prov'd* on this *old Gentleman*.

Tho' it does not, *immediately*, relate to any *Article* of your *Letter*, yet as it greatly tends to *vindicate* my *Character*, give me Leave, Sir, at the Close of my *Observations* on my *Conduct* towards the *Knight*, and his worthy *elder Brother*, to take Notice, That I hear it is given out by them, and their *few Friends*, in Mitigation of their united *Proceedings* against me, "That indeed I have told the *Truth*, but not the *whole Truth*, " of what pass'd between the *old Gentleman* " and *myself*; and that it was, by reason of " what I have not related, that the Honour " of the Commission was at Stake, if a *War-*
" rant

"rant was not issued *againſt*, and an *Example* made of me." I am not at all *ſurpriz'd* to hear this is ſolemnly aver'd by the Knight, and THOSE that *reſemble* him; and yet I cannot but ſay, I am, at the ſame Time, extremely *amaz'd* to hear it. *Surpriz'd* I am not; for what elſe have they to ſay for what they did towards me? And what Man would reſuſe the inſiſting on a *Falſhood* to ſoften ſo great an *Infamy*, as their *Proceedings* have drawn upon them? But I am extremely *amaz'd* at the Impudence of what they have *aſſerted*. They give out, "That beſides what I have ſo particularly related of what paſſ'd between us, I gave him a great deal of *abusive Language*, and particularly, that I call'd him *Names*. This, I ſay, in my Book *expreſſy*, * I did not. And, if I had, I would have as honeſtly told it, as I did *all the reſt*: For I think I had ſufficient *Provocation* given me to have been my *Excuse*, in any reaſonable Mind, had I done it; conſidering the pardonable *Infirmity* of human Nature, on ſuch an Occaſion. But though, notwithstanding his Magiſtracy, I ſhould have been very little ſorry I had done it, yet I muſt beg *yours*, Sir, and my *Readers* Pardon, if I cannot bear, however immaterial it really be, to have that laid to my Charge, which I was not *guilty* of. Can it be thought, had I call'd him any *injurious Names*, they would have been forgot in the Servants *Aſſidavit*, or in his *Worſhip's* own *Account* of the *Story*? He could re-

* Pag. 5.

member a *rash* Expression, which I might, for ought I know, (and because I was not sure I did not say it, I would not take upon me to *deny* it) have uttered in my Indignation against the *Ladies*; and can it be thought he would have forgot what had immediately related to *himself*? This is nothing but a *cook'd-up Story* since, and, as a *Demonstration* for its being *so*, I appeal whether there was *one* express *ill Name* given his Worship laid to my Charge in the *Affidavit* read against me? Can it be thought they would have gone so far out of their Way, to fish for Matter against me, as scandalously to admit a poor Fellow's Oath of my *Intention*, while they had express *injurious* Words to accuse me of? Is it not really amazing they can have the Impudence to trump up this against me now, when it is known I went three Times, after the *Affidavit* that contain'd the *whole* Accusation of his venerable Worship against me, and when they themselves have suppress'd it? What *Contrivance* they may make hereafter to lessen the *Odium*, that has been so justly thrown on them, by *feigning* another, I cannot answer for, but I am as sure as I am now *alive*, that any *injurious Names* were never given him by me, nor ever laid to my Charge in his Worship's *Accusation*: And that I have not omitted the *Sense* of the *severest* Thing I said to him. As to *Books* and *Reading*, I have I confess a bad Memory; but in any Matter that *affects* me *great'y*, the Memories of few serve them better. And I have *Honourably* to relate in a *Case of Justice*, what makes

makes against me, as well as what made for me. If I had not resolv'd to be scrupulously conscientious in my *Relation*, I had had no Occasion to have concern'd my *Reader* with several *Incidents*, which for that Reason I thought myself obliged to mention.

I come now, Sir, (and indeed I must say with very great Reluctance, for I am *asham'd* of it) to take into Consideration that † *famous Passage*, which has been so much talk'd of, of the *Compliment*; to which I hope you *singly* referr'd, when you say, that *Part* in my Book relating to old Maids is extravagantly bad; this being the only Place I speak of them, in general, or wherein any old Maid is immediately concern'd, but those that assisted at the *Spinster-Petty-Sessions*: For using which as they deserv'd, I have no *Apology* to make, nor ever will make any.

Now, notwithstanding the great *Exception* that has been taken at this *Passage*, much may be said in *Mitigation* of the *Offence*: Greater Men than I, and that very lately, have committed *Slips* with their *Pen*, tho' I must needs say not of so GREAT Consequence, in *Works* not a Quarter so large. They have, as soon as they were discover'd, immediately rectify'd them, have had them kindly and favourably pass'd over, (as indeed they ought, for who, in fine, is perfect?) and shall I despair of meeting with the like *Indulgence*? Or shall I deserve less to have it, on so open a *Confession* of my *Fault*, or on that in-

genuine *Contrition*, which, before I have done, I hope to express to the *Eyes* of all the *World*? As the strict Regard I had to *Truth*, caus'd me, when it made against me, to mention what had not *immediate* Relation to my Subject, I hope I shall be both *pardon'd* and *believ'd*, if I make Use of the same *strict* Regard to *Truth*, when it makes for me For which Reason I beg Leave to say, that *when* I went on that *Passage*, ALL that I had in my *Thoughts* was *this*, "That a Creature endued with *Reason*, acting contrary to it, is *inferior* to an irrational Creature, who duely follows its natural unerring *Instinct*." And is not this *true*? Is not *moral* Depravity much worse than *natural* Imperfection? Will not a *wicked* Man hereafter wish he had been a *Dog*, a *Horse*, or a *Bull*, or any other Creature, rather than a *reasonable* one, to be excused from giving an *Account* of his *Actions*? And will not a *wicked* Woman wish something like it? Is it not an *immoral* Thing for either *Man* or *Woman* to neglect *One* express great End, for which they were made, on *indirect* and *unworthy* Motives? Or is it not doubly so in the *Fair* Sex, if it be *true*, what I think to be so, that the *little* Care that is taken by them to *adorn* themselves *truly* to allure Men to *Marriage*, is the Reason that so many care not for them in the Way of *Wedlock*; (the only *truly* desirable Light a *Woman* can be seen in,) and which gives Occasion, tho' not a *just* one, for so much *Irregularity* among the *Men*, and so much *Misery* among the inferior Sort of *Women*? I
am

am very sincerely *sorry*, that the *Manner* in which I express'd this *Sentiment* should have given Occasion to any *Error* of *Judgment*, or extravagant *Imagination*; however unreasonable it is, that an *Author*, considering the *Looseness* of the *Age* we live in, should be *accountable* for any ill *Use* that may be made of his Words, which he never intended. I wish with all my Heart, notwithstanding all this, that this *offensive Passage* was *expung'd*: But, as it is too late to talk of that *now*, Where, I fain would know, is the *Equity* of their Minds, that will censure a Man's *whole Conduct*, through 170 Pages, I will not say, for a *wrong Thought*, because my *Thought* was *just*, but for the *wrong Expression* of a *right one*? Shall a *Flight* on an *Old Maid*, especially when it is so much for the *Advantage* and *Good* of the *Young Ones*, be thought *unpardonable*? Or ought we, in Reason, to quarrel at the *Spots* of the *Sun*, (I hope, Sir, you will pardon the *Modesty* of the *Allusion*) and not think how much we are beholden to him for the *Benevolence* of his *Rays*?

If ever any *Book* was publish'd, that from the *Beginning* to the *End* savoured of a true Spirit of *Benevolence* and *Good-will* towards Mankind, mine is *one*; and that through all the *Variety* of the *Subjects* of it. My *Censures* extend only to those, who, by their *Actions*, have shewn themselves of a *contrary* Spirit, and only for having shewn it. Is this a Thing, in the *Words* of your *Brother-Correspondent*, not to be excus'd in a *Layman*, much less in a *Clergyman*? If it be, I
am

am sure I neither understand *common Sense*, or *common Honesty*, and the *Defect* of my *Understanding*, not the *Depravity* of my *Will*, must be *arraign'd*.

But it may be said, " If I was *resolv'd* to " be so extremely *rigorous* against *myself*, " as to mention *whatever* made against me, " however *immaterial* to the *Subject*, I might " have contented myself with the bare " *Mention* of it, *excus'd* it, and so *pass'd* it " *over*." — I might have done so indeed ; and since I see what *ill Use* has been made of this *Particular*, I wish with all my Heart I had. But, to speak the *Truth*, I was willing in a *long, dry, argumentative Part*, to unbend my own, and my *Reader's Mind*, with a little honest *Pleasantry*, for which, I hop'd, the *good Use* I should make of it, would be, to all *graver Minds*, my *Excuse*. My Book I was resolv'd should contain *some Reflections* on other Matters, of a *similar Nature*, though of a *dissemular Subject*, to that which *originally* set me *a-writing* ; And, among others, on the vicious *Vanity* and *Pride of Women*, and on the ungentleman-like *Cruelty* of Men. Let this be *anamolous* or *analogous* to my *primary Subject*, I am sure my *Intent* was *good*, and I thought it no *indecent Thing*, for one that was about to make so great a *Change* in his Life as I was, to take occasion of shewing I hated *Vice* in one sort of *Life*, before I came to recommend the *forsaking* it, and *embracing* *Virtue* in another. And surely may I not be pardoned if I writ as I was, when I both writ and printed it, and which I did not know but I might publish it in, in
a Lay-

a *Lay-character*? I have seen as great a *Variety* of all *Conditions of Life*, as I believe any Man of my *Age*. I have seen and observed the *Wants* and *Miseries* of human Nature, of which no State of it seems exempt to me, by which we are so *wretched*, but which certainly we may, by much the greatest Part, thank our selves for. That of HORACE's,

* *Tuo vitio, rerum ne, labores,*

Nil referre putas?

has often occur'd to me, as I have reflected on this *melancholy* Subject, and I am satisfy'd that the *evil Manner* in which the *two Sexes* consider one another, contributes MORE in its *Causes* and *Consequences* to this great and miserable *Depravity* of human Nature, than any *One Thing* whatsoever. Except that deplorable *Neglect* of *Thought*, *Reflection* or *Consideration*, which indeed is the great *Parent* of that, and all other *Irregularities* both in *Men* and in *Women*; and which is so amazing, that it should get such fast hold of a *Creature*, whose greatest *Privilege* and *Ornament* is the *Power* of *Thinking*. For this Reason I was resolv'd to take Notice of it, and to lay the *Fault* at their Door to whom it certainly belongs; to the *Women* first, and then to the *Men*. And what could tend more naturally to *influence* all those concern'd to act regularly, than to set before their Eyes in the *first Place*, and in the *strongest Colours*, the grievous *Enormity* of their respective *Faults*. I may, Sir, for ought I know lose

my *Labour* for representing this, as it ought to be, but I am sure I shall not my *Reward*. If *Women* would take that Care they ought, to render themselves, as I say, *lastingly*, aimable to our *Sex*, it is my Opinion, *Men* would not be, in the general, so wicked, nor *Gentlemen of Fortune* both so wicked and so cruel, to the poorer Part of the *Sex*, as too many are. While they rob them so readily, on all Occasions of *that*, for the loss of which it is not in their Power to give them an equivalent, even in *this World*; much less to compensate them for what they bring them into the highest Danger of losing in *another*. Is it not true that the *Pride* and *Vanity* of *Women*, the extraordinary and unnecessary *Charges* they bring with them. &c. makes many *Men* neglect them intirely in the Way of *Wedlock*, and many others to live ill with them in it? The representing this as I thought it ought to be (and I can't imagine why it might not be allow'd me, as well as another Man to do it) was the *Motive* that induced me to paraphrase a little on a *Word*, which, as I have said, I was wise enough not to write at length, and which I heartily wish since it has given *Offence*, I had not writ at all. But I was no more aware of the general distaste, that *Word* excites in Peoples Minds, much less as innocently play'd upon there, than the Child that never heard it spoke. My general *Doctrine*, as I have stated it above, is certainly true, and I was only mistaken in the *Instance* I took to illustrate it by. In stating a general *Proposition* I don't take it to be the *Business* of a
Writer,

Writer, or Preacher, or any Doctrinalist to enter into every *Minute* exception to it. What is said *generally* ought not in any Case to be understood *universally*, and implies, by it self an *Exception*. It may unquestionably have happened, and it may, for ought I know, be the Case with some antiquated Virgins, even in our Days, that they have *worthily* and *industriously* devoted their *Virginity* to *pious Uses*, and if there be a *Reward* for it, pray God give it them; but this shall never hinder me from *Thinking*, nor, on Occasion, saying That *Marriage* is the *natural* State of *Women* arriv'd to proper *Maturity*, as well as of Men; and, That Women of all Conditions do ill, when they neglect a *reasonable* Opportunity of disposing themselves in *Marriage*. I am satisfy'd that where there is one *unmarried Woman* past forty (which is the Period of Female Age, at which that *unhappy* State, which if I *must* be thought so, I have *iniquously* rail'd at, in my Opinion, commences,) that is *not*, there are a hundred that *are* in it, by those means I pointed at. And I say this with the more Boldness, because I am sure there are few or none of our *Autumnals* but will confess it. For let any unmarried Woman past *Forty* lay her Hand on her Heart, and say if she is not *sorry* for having refused the *reasonable* Offers that may have been made her in the *earlier* Days of her Life. I am sure if she is *not*, I have a *Right* to say that she never *deserv'd* any should be made her. I don't know what others may think, but I *must* crave Leave to speak for my self, that I

am now, and was then, upon a very *serious* Subject. I treated it a little *ludicrously*, I own, as did not ill-become the *State* I was in, when I writ it, but it was with a very *serious* Intention I did so, as may be *observ'd* by the *serious* Use I make of it. I treated it *ludicrously* that it might be *read*, and with *Severity* that it might have some *Influence*. *Circum præcordia ludere* — To dally in *Cases* of such Moment, as this is, so *essential* to the Happiness or Misery of human Nature, is trifling away one's Time; witness the GLORIOUS Reformation which the Ridiculing the prevailing Irregularity of the Sex of *Gaming*, last Winter on the *Stage*, has wrought. If a Man would *do* any Thing, when he is representing such *grievous Enormities*, he must *cut* and *slash* to purpose, in order *effectually* to let out the *venomous* Blood that *poysons* the *Constitution*. And what I say of the *Ladies*, I say of the *Men*. The little *lasting* Amiability that is sought after by the generality of the *Sex*, is no *Excuse* that *Men* should ruin poor *inferior* Females, because they may not *readily* find among those of a suitable Condition, without Incumbrance, *fit Wives* for them. I own with all my Heart, I have been *Satyrical*, and I was resolved to be so. I thought, and I think still, and shall ever think, till the *Manners* of *Man* and *Woman-Kind* are in this deplorable Respect reform'd, that the *Extremity* of the *Case* requir'd it. My *Satyr*, tho' a particular Case gave Rise to it, was *general*. And as writ without *Malice*, writ as it ought to

to be. I say in my Book, I made that *Digression* for *Edification* sake, and I seriously, and sincerely meant it so. If any Weak or wicked Minds make an ill use of it, that surely ought not to be attributed to me, who never meant any *Reflection* on any *unhappy Creature*, who has liv'd too long without the Honour, the Credit, and the *Conveniency* of a good *Husband*. I think they whose Case this is, are too much to be pitied to be laugh'd at, or made the Object of *Ridicule* of any one, any more than the noting the *Irregularity* of those who have *elaps'd* their *Season*, may be a Means, by correcting them, in Time, to prevent *others* coming into the like Condition. Let Women take Care to make themselves *truly* and *lastingly* lovely, and they need not fear of having *Husbands* that will make them *happy*. Let them in disposing of themselves give up a few Scores of Pounds of *Pin-money*, or a few hundred of *Acres* of Land in a *Jointure*, in Consideration of a *Bundle* of good *Qualities* in the Man they would marry. And let this be considered of by *Parents* in disposing of their *Daughters*, and we should soon see a *better face* of Things in the World. But which, without pretending to the Spirit of *Prophecy*, I do aver, we never shall see, till this *Article*, I have taken the Boldness so heartily to *complain* of, be amended. To conclude, I cannot for my Life think that any *Woman* is not better placed on the *Side* of a *Husband*, and at the *Head* of a *Family* of half a dozen *Children*, than in a *desert State* without both the *Comfort* of the *One*, or the

Blessing of the Other. And that *all my fair Sisters* might stand in a *likelier Way* of becoming so than they seem to do, in general, at present, was the Sake for which I writ this so *exceptionable* a Passage, and for writing which I have taken so much Pains to make my *Peace*, and to set myself right, both with *them*, and with you, Sir, who, tho' you, do not exceed me in a virtuous Partiality for the fair Sex, are pleas'd to treat this Passage as so *extravagantly bad*. I thought myself absolutely obliged fully to explain myself on this *Head*: for I do firmly *believe* all Women, Old Maids as well as Young, have Souls; and while they remained under a *Prejudice* against me, how could I ever expect to be *hereafter* of any Service to *them*?

But to speak Truth, it was not *more* my *disconsolate Sisters*, than my miserably *depraved Brethren* that I had in *View* in writing this, and another Part of my Book. * I went out of my *Way*, if I must be thought to have done it, with *Design*, to do them this Piece of *Service*. To set them right, as far as my poor Endeavours would enable me to do, in a Point so important to their *Happiness* as *Men*, and to their *Honour*, as *Gentlemen*. And I expressly indulg'd my self in a little Liberty in hopes of inclining this *unhappy thoughtless Generation* to take my Work into their Hands; who would have had in Horror any Thing, of it self, intirely *serious*, either on this particular Subject

* Pag. 123, &c.

of the *Use of Women*, or of *Morality*, and *Religion*, which partly for *theirs*, and partly for my own sake, I annex to it. Men when they read, cannot avoid forming a *Judgment* in their Minds, however contrary it may be to the *Course* of their *Pradice*; by the occurring of which to their Minds, when least Thought on, they may possibly come to be *influenc'd* for their real Happiness and Reformation. And I do humbly hope that the *Strength* and *Evidence* of my *Reasoning*, in every one of these *Subjects*, will be attended with *convictive* Conclusions in some, (nay if it be but in *One* only, I shall not lose my Labour) of *their* Minds, who perhaps never had a *Thought* or a *Reflection* worthy a *Man*, or a *Gentleman*, much less a *Christian*, before.

And thus much, dear Sir, at large, of your two most important Articles of Accusation of my *unchristian Resentment*, and *extravagantly bad Treatment* of any or all the *Parties concern'd*; and in Defence of another USELESS Part, or two, of my Book. In writing which, I would not have you think I have had in View to bring my self off, by any affected *Sophistry* from meriting your *weighty Imputations*. It would be in vain for me to endeavour, by any Artifice, to palliate an *unjustifiable Motive*, in the Sight of HIM who *knows* the *Heart*. Nor could I hope with any Success to *impose* upon you, Sir, who are known to be so quick-sighted, and of so acute a *Discernment* in every Matter you shall please to take into your Consideration. God knows, I have a natu-
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ral Compassion arising in my Mind at every *Infirmity* I behold in human Nature, and that I have it not *Exclusive* of *theirs*, by whom I may at any Time suffer. I am in perfect Charity with all the World, and tho' I can *resent* an *Injury*; as I think it becomes me as a *Christian*, as well as a Man, to do, (why else are we bid to be *angry*, provided we *sin* not?) yet my *Heart* is, and ever was a Stranger to *Malice*, and that for my own Sake; for the *Peace of Mind* a forgiving *Disposition* brings with it, to the *Possessor* of it. But at the same Time I say this, I must desire to be excus'd, if I am, notwithstanding of Opinion, that nothing can be a greater *Instance* of true *Charity* than a little wholesome *Chastisement*, when justly merited, of an *offending* Person. And if a Man condescends to be *Executioner* himself, his *Charity* is still the *greater*; especially when, as in the Case before us, many others may reap the Benefit of his well-placed Severity.

After this, Sir, I shall take a little Notice, in particular of the *Compliment* you pay me, with respect to the *Strangeness* of the *Mixture* of my *Subjects*, and which I am sensible you intend me, not merely as an *Author*, as a *Fault of Composition*, but as an *Error* in my *Intention*, in bringing *Subjects* of so *unsuitable* a Nature together. If the *Propriety* and *Impropriety* of this *Mixture* was to be judg'd by the ludicrous State I give of it in my *Preface*, I could indeed hope for no *Quarter*. But surely I ought to have expected, that the *gravest* Mind would have

have excus'd that, when he had once seen the serious Sentiments that *humorous Appearance* leads to, in my Book, and that he would have suspended his Censure 'till he had seen it. But what are these *Subjects*, and what their *Mixture*?

My *Observations* on the *Exercise* of a *Justice* of Peace's Power, on *Goals*, on the *State* of the *Law* in general, arose too naturally from my original *Subject*, to excite any *Surprise* at their being made *Parts* of it. My *Doctrine* about old *Maids*, was of an *incidental* Nature to another *Part* of it; and the *L* *esson* I was willing to give to *irregular Bachelors* incidental to that. *These*, with a *History* of the *Case*, and a *Comment* on it, are the *Particulars* of which the greatest *Part* of my Book is compos'd; and to which I have subjoin'd some *Reflections* which concern us as *Englishmen*, and as *Christians*, with respect to the *Political* and *Religious* Disputes of the Times. And where is the *Incompatibility*, or *Inconsistency* in all this?

You know very well, Sir, that the *Beauty* of the *Creation* lies not more in the *Curiousness* of the *Composure* of every *Part* of it, than it does in the *Variety* of the *Subjects* of which it *consists*. Nor does this *Variety* itself strike a curious *Observer* of it more on Account of the *Diversity* of its *Parts*, than of that admirable *Connexion*, by which, though *independent*, they are all link'd together. My comparing my Book to the *Volume* of *Nature*, is doing it an Honour, which I am afraid, Sir, you will be ready to say it does not fully deserve. To come then to a nearer

Allusion,

Allusion. Is there any Thing in *Painting* that strikes one's Imagination more, than the *Disparity* of the several *Subjects* all conspiring to an *Unity* of *Design*? Or in *Musick*, that affects one more than the *Combination* of your *Concords* and *Discords* together? Or than a masterly *Transition* from one *Key* to another? I am afraid I am still *above* my *Subject* in my *Allusions*; but I think I am the more *impartial* to my *Performance* in being so. A *meaner* Object seen in the *Company* of a more *excellent* one, is observed to greater *Disadvantage*, than when seen alone, or together with one *inferior* to it. If the *Diversity* of the *Subjects* of my *Book* all conspire to an *Unity* of *Design*, (and that they do, is apparent to every one that shall read it, the *GOOD* of *Man*, in one *Relation* or other, and was expressly *intended* so by me;) If, I say, the different *Subjects* of my *Work*, have an *Unity* of *Design*, and there is no *harsh* *Transition* from one to another, why may it not be allow'd me to have the *Merit* of it, as well as the *respective* great and little *Authors* of the *Works* I have instanc'd in? And if that be the *Design*, is it a *Design* unbecoming a *Candidate* for *holy Orders* to have? If every *Subject* in particular has a *Tendency* to *better* Mankind, in every *Relation* they refer to, can there be a *just* *Exception* taken to the *whole* in general? Methinks I am proving *self-evident* *Matters*; but if I appear to do so, as I really think I must, I desire you to consider, that you have yourself given *Occasion* for it, while you have been pleas'd to let me understand, that what I
think

think so *self-evidently* good, you, (indeed, Sir, I must say, a little too readily) thought *self-evidently* bad. I cannot think I have Pardon to ask of any Man, or can have justly *offended* any *Order* of Men, ever so studious of the Dignity of the *Priesthood*, were I actually in the Exercise of it, by any innocent Liberty I have given to my Pen throughout the *Performance*. I can neither think there is any *Indecency* in mixing any, or all these Subjects together, or in *treating* them in the *Manner* I have done. Nay, is the *noted* Passage, at the Bottom, any more than an innocent *Joke*? They must have been very *fat-headed* indeed, who could think Me *serious* in the making that a *Compliment*, which was only *ludicrously* term'd so, in order to make Way for the *serious* Argument that follow'd it. I shall not think it inconsistent with any *Character* I shall have in the Church to indulge occasionally, for a *good End*, a little *Humour*, on a *suitable* Subject, out of the *Pulpit*, any more than I should think it not *requisite* to be *serious* in it. There is, we read, a *Time* to *laugh*, as well as a *Time* to *weep*, and I take it that both these *Times* were for the *Priests*, as well as the *Peopls*. True Christianity is of a chearful Nature. And *Wit* and *Humour* (were a Man Master of them) may be turn'd to as *good* Purposes, as they may be to *bad*. *Wit* and *Humour*, in subservience to *Reason*, may be of excellent Use, on many Occasions, and bring about *Conviction*, which *Reason* alone might not produce. But the prostituting *Reason* to the Service of *Wit* and *Humour*, makes a Man a *Buffoon*; the most

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vile and most contemptible of all *Characters*. Is it not one of the peculiar Excellencies of the SPECTATORS, that there is that agreeable *Mixture* of *Subjects*, and such an engaging *Variety* in the *Manner* of treating them? I believe there is not a *Clergyman* in *England*, who would not have been glad to have writ the good with the bad, the gay with the serious of any *Volume* of those *Papers*: Nor a *Bishop* in *England*, who would have thought it a *Reflection* on his *Character* to have done it. And why then should it be a *Reproach* to me, in whatever *Character*, to have done the like? For, in fine, what is my *Book*, but a little *Volume* of *Essays*, on various, and, I beg Leave to say, on the most important *Subjects*, treated in such a *Manner*, as that every *Reader* who should take it in Hand might find something suited to his *Taste*? I defy that *Book* to be mention'd, where *Subjects* truly serious are treated with greater *Gravity*, or with stronger *Force* of *Argument*, and surely shall I not be indulg'd a little *Humour*, on a less solemn Occasion? Is there so great a *Difference* between the *Leaf* of one *Book*, and the *Cover* of another, as to make that monstrous, bound together, that is not so separate? And yet, for being a little tart, for Example Sake, on those who have richly deserv'd it from me, or for what Reasons I cannot imagine, I must be so severely animadverted on, as to be charg'd with having done, what is not to be pardoned in a *Man*, much less in a *Clergyman*, in your *Brother-Correspondents* Words, and to have it said, if published would ruin me, in
yours.

yours. Suffer me, Sir, on concluding this Article of my *Answer*, to assure you, and all the World, under my Hand, That no Man shall ever more studiously endeavour to walk worthy of the *Vocation* wherewith he is called, whether as a *Christian*, or as a *Divine*, than, by the Grace of God, I will. Nor exceed me in the strictest Attention to the Discharge of the proper *Functions* of my *Duty*. My Heart and my Head both join in telling you this. And as I am satisfy'd it has been by the express Providence of God, that I have been called to it, I do not in the least doubt, but that same good Providence will put me, in his own Time, in a Capacity of trying the *Strength* and *Truth* of my *Resolutions*.

But, Sir, I would not have you think I shall be ever so swallow'd up in the *Church*, as to forget my *Relation* to the *State*. I shall no more forget that I am an *Englishman*, than that I am a *Christian*. *Liberty* and *Religion* are the only *two Things* worth contending for; the *former* of these may subsist without the *latter*, but the *latter* cannot well without the *former*: For which Reason, it is an essential *Duty* of the *latter* to take Care of the Preservation of the *former*; however little it has in Ages past been thought to be so by *Many* of *our* Profession. My *Change* of Character, after having lived long in *Lay-life*, may not be unfitly compar'd to an *Engraftment* of one Sort of *Fruit* on an old *Stock* of another. The future *Fruit* will certainly be of the Nature of the *Cyon*, but still it may borrow a *Flavour* from the *Sap* of the old *Stock*, by which

it may be no Loser in its *Goodness*. And I beg I may be pardon'd, if, tho' an *Infant* in *Orders*, I cannot think myself *one*, in Sense, in Learning, in Knowledge, or Experience of the World, and that without thinking myself any great Matter neither: And that as I have seen something else besides my Father's *House*, a *Grammar-School*, and a *College*, and have employ'd my Time in other Matters, than in merely conning over a *System* of *Philosophy*, or *Divinity*, so I hope I shall be excus'd, if on any proper Occasion, when the Good of the Publick, or of my Country, shall require it, I have the Ambition of shewing it.

I thought the *present* a very fit OPPORTUNITY of delivering my *Sentiments* on the *Affairs* of the *Nation*, wherein, as a *Briton*, I must be allow'd to have some Concern. And if what I have said be *just* and *reasonable*, I have doubly deserv'd of my Country, both on Account of the *Goodness* of my *Intention*, and of the *Execution* of it. I have examin'd the *Complaints* and *Dissatisfactions* of People at his present *Majesty's*, and his late excellent *Royal Father's* concluding *Administration*, and have prov'd them *groundless*, and *unreasonable*. And have I not consulted the Honour of my *King* and *Country* in doing it? I have shewn from what vile, base, unworthy, ungentleman-like a *Principle* it is, that these *Murmurs* and *Dissatisfactions* are excited in the *Nation*, by those who studiously endeavour to raise them, and have PROV'D it likewise to be from a *Principle* of *Malice*, and disappointed *Ambition*,
and

and not from a noble disinterested Concern, for the Honour and Interest of their Country. And that from this *plain* and *decisive* Reason, because if they were *influenced* by that noble *Motive*, it would have carried them to exert themselves to the redressing some of those *certain* and notorious *Constitutional Evils*, under which we, as a *Community*, labour, and which it is in their Power to have redress'd, and which had been infinitely more preferable to an honest able Mind to have attempted, than to indulge such extravagant Railing at Measures which neither they, nor any one else can *prove*, are not the very *best* that could, in the Situation which Affairs have of late been in, have been taken. We were *lately* no more to take our Measures from *Queen Elizabeth* in resenting the Injuries the *Spaniards* have done us, while there was two such general *Leagues* in *Europe* ready to take *Part* in the *Quarrel*, than we were to take them from *Edward the Confessor*. And those, Sir, that are so ready to bring that great *Queen's* Conduct on the Stage on this Occasion for Imitation, know as well it ought not to have been imitated, as they who have not follow'd it. It will be Time enough to speak with the *Spaniards*, when either their *Allies* shall be as *mad* as they, or on their not being so, they shall *refuse* to give Us *FULL Satisfaction* for the *Injuries* they have done Us; which, I question not, will, on Occasion, be seen to.

Sir,

Sir, All the Parts of my Book, of which I have taken a *Review*, hitherto, relate to us, either as *Men*, or as *Britons*. There remains *one* more Part to be accounted for, which is that with which I have *concluded* it, and which *relates* to us as *Christians*. There are more Reasons than one that induced me to give my *Sentiments* on this most *weighty* Subject; nor did I see any *Impropriety* to annex some Thoughts on that *Relation* to those of the two *former*. I was more particularly induc'd to do this, because I cannot think, that the *Interest* of *Christianity* is serv'd in following the *Author* of the *Grounds* through all the *Mazes* and *Labyrinths* which he has spread before us, and thro' which he would lead us: And I was not willing to write a Book on Purpose to *shew* it. If, however, what I have writ be not *sufficient* on this *Head*, I may hereafter give a larger Scope to my Thoughts on that *Subject*. I look on that *Author* as a Sort of *Ignis fatuus*, or *Jack o' the Lanthorn*, by following of which we are led out of the *high Road*, which most directly leads us to the Believing, with Reason, in *Christ*, and which *best* conducts us to the *authoritative Knowledge* of the *Christian Religion*. Antecedent to all other *Questions*, the *Matter of Fact* of *Christ's* having been on Earth, and *done* such *Things*, and *preach'd* such *Doctrines*, and what *Evidence* we have for it, ought to be *establish'd*, or *rejected*. Let others think as they please, this is my Opinion, and I was willing to *enforce* it. Three or four Things decide with me the Truth of all *Religion*, both *natural* and *revealed*. They are

are these. Is there a BEING distinct from the material World that form'd it, and all that is in it? If there be, surely he can alter it, or any ordinary establish'd Law of it, at Pleasure. There can be no Absurdity in conceiving a Possibility of his giving us, by *express Revelation*, a more *explicite* Notion of his own Nature, and what concerns us, than is discoverable by the *natural Use* of our Reason. Has he done it? Did he do it by *Christ*? To me it should seem necessary to determine, *whether Christ* came from God or No, before we reason, Whether he be *such a One*, as is supposed, *previously*, to have been *promised*. These seem to me to be two very distinct Considerations; the *canvassing* the latter of which, is only *beating the Bush*, whilst the former is *starting the Game*. Whether this be, Sir, in your Opinion the *small good Part*, or *one of the large useless Parts* of my Book, I cannot tell, but, I hope, you will not think it an *unchristian One*.

I should here add a *Word* concerning the *general Usefulness* of my *Performance*, which you are pleas'd to say is so large; but I am persuas'd I should very unnecessarily fatigue my Reader, should I enter into any *Detail* concerning it. The *Subjects* of it are, every one of them certainly highly *useful*; and it is my *Manner* in *treating* them, only, that must make so large a *Part* of it *useless*; if, as you say, it really be so. To which, I shall only add, That I have heartily endeavour'd to do my Country some Good, in the several *Respects*, which the *Subjects* of my Book refer

to; and I shall be very glad to see *yourself*, Sir, your *Brother - Admonisher*, or *any one else*, do it *more*.

WHEN I had writ thus far in *Answer* to the *Letter* you favoured me with, I suspended my Pen, and kept my *Letter open* a few Days in order to hear what *Objections* might occur from other Hands, in order to make use of the Opportunity of this *Conveyance* to *Answer* Them. But I have heard of *Two* only, That do not *coincide* with what I have already spoken to. The *first* of which is, " That indeed, my Book was not ill " writ, but that it had been *better* for ME, " not to have write it". The *Other*, " That " tho' there are 170 Pages in it, yet because " there is something in a *Page* or *two* of it, " call'd *wild* and *whimsical*, and which, if " really so, was expressly intended for *those* " of that *Character*, the *Whole* is worth " *Nothing*".

The *first* of *These*, being the most *material*, shall I only take Notice of. And to which I shall make the *following* Answer. That I entred the World a *Free* Man, and that, by the Grace of GOD, I am resolved to *live*, and *die* one. That there is but two *Ways* to bring this 'about, either by honestly *encreasing* one's *Fortune* in proportion to one's *Desires*, or by *retrenching* one's *Desires*, to the *Measure* of a Man's *Fortune*. I have thoroughly studied *human Life*, and *those* that *live* it, and know, That he that has *few* or *no* *Desires*, of what is not in his *Power*, is as *rich*, and may be as *independent*, as he that has

many

many, and is able to gratify them. It is the Wanting, and not the not possessing, that makes a Man poor and dependent. Inordinate Desires will make a Man a greater Slave in a free State, than he is, who has the Misfortune to be born under despotick Government, and is without them. Very few Things are absolutely necessary to our Happiness, that lie not within the Reach of every Man to procure to himself. Right Notions of Things would, to the Eyes of every one, put a beautiful Appearance on the State and Condition of human Life, and take off the gloomy Aspect we very falsely think it, naturally wears. Whilst I have wherewith all (as I thank God I have ever had yet, and I question not but from the Goodness of his Providence ever shall have) to feed, and decently to cloath myself (and a very little will serve for these Purposes to him who has a Spirit of Neatness, or loves to keep his Head clear) I shall never repine at the Want of that which I have not. To be without That which I have not, is more the Misfortune of Those, to whose Benefit I should convert it, if I had it, than my own. In short, I am resolved to govern myself by my own Wisdom, and I will never make a Surrender of my Understanding to any Man, but as I shall see Reason, because I think it is not in any Man's Power to give an Equivalent for it. No, not in the POPE's, by making me a Cardinal. Whatever Good I shall ever have done me, with this prime Reserve, I will thankfully and gratefully accept from any Man. " My Mind to me a Kingdom is ",

as the *old Song* has it, and so would every Man's *Mind* be to him, were there never, MOST WISELY *prefer'd*, " The sitting
 " down to half a dozen *Dishes* of *Meat*,
 " with *Variety* of *Wines*, *fine* *Cloaths*, a *Pair*
 " or two of *Horses*, or a *stately* *Equipage*,
 " &c. accompanied with *abject* *SLAVERY*,
 " to a *single* *Dish* of *Meat*, with a *Glass*
 " of *Ale*, to a *plain* *Suit* of *Cloaths*, and to
 " the *going* to the *HOUSE* *a-foot*, in the
 " Possession of *true* *FREEDOM* ".

What *Inquietude* would not a little sober *Reflection*, followed by a suitable *Resolution* free that Man's *Mind* from, who is a *Slave* to his *Desires*? And who when he takes a *Reward*, or is in *Prospect* of one, for *doing* what may not be *wrong*, is equally a *Slave*, as when he takes it to do that which is not *right*. What true genuine *Boldness* of *Spirit*, might not be the *Portion* of every Man that pleased! What a heavy *Load* would there not be taken off the C - V - L L - S T, if a *Spirit* of true *Freedom* more universally prevailed? And how much more *freely*, if it *did*, would not a *Prime Minister* breathe at his *Levé*, at the *End* of a *SESSIONS*!

But, Sir, with all this true *Dignity* of *Mind*, I cannot conceal it from you, That it is an *Article* of my *Political Creed*, to believe it my *Duty* to be, in the general, for a *Ministry*, no less than for a *King*, *de facto*. This, you know, is *Law*, and That, I think, may justly be term'd, in a *Sense*, *Gospel*. I think the *Happiness* of our *Country* requires this, where the *Question* is only of *Measures* more
 or

or less prudent, and not of such as relate to the *Essentials* of our *Constitution*. In Matters of the former Case I would give my Opinion as I saw Reason, were I call'd to it, but I would abet that *Resolution* that should be taken. That Man who, out of *personal* or *self-interested* Considerations, opposes a *Minister*, is as great a *Slave*, as he that takes a *Fee* to support him. 'Tis very impertinent to censure *what* IS, because possibly not so good, as what we in our Fancies may imagine might have been. The *State* of Things in this World was never made for *Perfection*, and least of all *Government*. Let *Magna Charta* be once broke in upon, the *Petition of Right* made light of, the *Habeas Corpus Act* wantonly play'd with, or the *solemn Declaration* of the *Rights* of the *People* be set aside, should I ever live to see this (which God forbid) I shall think it my Duty, and I hope every one that reads this would think it his, to treat that Man, who occasions it, whoever he be, worse than I have the *Knight*, his *eldest Brother* or the *old Maids*. And I should, with more Pleasure take up my Lodging in *Newgate* for doing it, than to be lodg'd in a Palace in Velvet, and silently see the *Liberty* of my Country endangered.

But whatever a Parcel of *peevish*, *splenatick*, discontented Mortals whisper about, (Thanks be to God) this is a *Virtue*, that there is no *just Prospect* of any Occasion to exercise, neither for *Ourselves*, nor our *Posterity*. The illustrious Family of BRUNSWICK has been protected and honoured by the Providence of God, for other purposes. The *Princes* of

it have, in all Ages, been famous in their Generations for being *Protectors* and *Advocates* for the natural Rights of Mankind: Nor are ALL *Those* of them that are now alive (I speak from my own Knowledge) behind any of their Predecessors in these *most eminent* Virtues. We have lately experienced the *Fatherly* Tenderness of *One* of them, for the Liberties and Privileges of a *free* People; who, in every Thing, was *expressly* solicitous to make the *Law* the Measure of his *Rule*. And when it pleased Heaven to remove him from Us, We have his Royal Virtues preserved to us in his *Son*, who makes it his Glory, as well from Inclination, as Duty, to imitate his Royal Father's Great Example. Our *Prince*, in short, is too good, our *Ministers* too wise, and too honest, and have too much at Stake of their own, and *Britons* in general of too true a *Spirit*, ever to bear the least Danger of the Loss of their Liberty. May the Day of Judgment find GREAT BRITAIN, as *free*, as *rich*, and as *powerful* (but more *virtuous*) as it is, under our present Most Gracious Sovereigns King *GEORGE* the Second, and Queen *CAROLINE*; WHOM may Heaven preserve among us, 'till every one that pay their Court to them, imitate them in their *personal* Virtues, and become, in their respective Relations, as good *Husbands* and *Wives*, *Fathers* and *Mothers*, *Masters* and *Mistresses*, as their ROYAL-SELVES! And I ask their *Majesties* and my Country's Pardon, if I wish THEM to live no longer.

Pardon,

Pardon, Sir, the *Strangeness* of this *Mixture*, I beseech you.—I confess I ramble: But it is the Nature of this *Epistolary* Way of *Writing* to be *unconfined*. And it is for this Reason (and, perhaps, you are ready to say, not without Reason, because so suitable to my natural Genius) that I like it above all others.

I am now upon the Point of *releasing* you. This I shall do with telling you, that yours, and your *Brother-Correspondent's* Letter, (which I had the extreme *Consolation* of receiving at one and the same Time) and whatever else of the like Nature with the Contents of them, which I heard the first Day or two, after my Book was published, may be justly likened to a *Clap of Thunder*, the Report of which, after the sudden *Explosion* is over, dwindles away by little and little, 'till it is heard no more; and a fine, pleasant, refreshing *Aura* has succeeded it. I find, in short, Sir, that I have more Occasion for the Exercise of my *Moderation* than of my *Patience*, in the Manner in which my Book has been, in the general, received; and that the World is resolved, that a *Passage* or two, which might have been either left out, or better expressed in a *Work* of such a Length, and various Nature, writ without the Privy or Inspection of any Man, shall not destroy the whole Merit of what was so manifestly intended for our Happiness as Men, and as *Englishmen*; and wherein what *Resentment* there is, is no more than what the
State

State of the Case begets in the Mind of almost every one that reads it.

I might, Sir, here allow myself to suppose, that You, your *Brother-Correspondent*, and all, who, like you, were led by the false Colours I purposely hung out in my Preface, and another Part or two of my Book; to mistake the Nature of it, have, on cooler Reflection, and subsequent Information, corrected your precipitate Judgments, in my Favour, and so have suppress'd this Answer to your Letter; but when I had writ it, I thought it e'en as good let it go: For I thought I could not give both to Him, and to yourself, for the affectionate Honour I bear you, too great an Instance how sincerely I desire to preserve your Good Opinions, and with what Degree I am,

Y O U R,

James-Street,
Westminster,
Feb. 15, 1728-9.

most obliged, tho' most



unworthy, Brother,

and humble Servant,

R. W.

NO N possidentem multa, vocaveris
 Recte beatum: rectius occupat
 Nomen beati, qui Deorum
 Muneribus sapienter uti,
 Duramq; callet pauperiem pati,
 Pejusq; letho flagitium timet.
 Non ILLE pro caris amicis,
 Aut patria timidus perire.



HOR. Od. ix. lib. 3.

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Quis datus* ————— *(ORDO*

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Mercedem tuleris. *HOR.*

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Mr. Bond's Speech in Parliament. Townsend's Collections, p. 275.

Let not your GOOD be Evil spoken of. *Rom. xiv. 16.*

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